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business exchanges) may well suggest the inquiry whether it is not nearly time to call a halt in this effort to promote national joy and to cure the old-time Puritan sadness.

The impression that an end to this holiday-making should come is not, however, shared by all, for there are several days yet left that are candidates for holiday distinction. In the New York Legislature a bill has lately been introduced to make Lincoln's birthday a legal day of rest. In one of our leading magazines the day of the adoption of the national flag and the day of the ratification of the Constitution are named and urged as deserving the holiday badge, which will subtract a day each from June and September, if the hint is acted upon. To go still further, a large portion of the colored race and their friends think the anniversary of the signing of the emancipation proclamation ought to be separated from the ordinary days of toil and be legally observed.

It is possible that business and the more serious needs of the community can stand all this; but one is strongly reminded by this increasing holiday tendency of the man who taught his horse, after a considerable series of experiments, to go without eating. The scheme worked perfectly, until the last straw was taken away, when the inconsiderate animal one day, and without fully appreciating the merits of such a reform, suddenly gave up the ghost.

JOEL BENTON.

VII.

LAND NATIONALIZATION.

In considering the question of land nationalization, there always rises in my mind an objection which I must confess has caused me no little difficulty to meet. "God made the soil and man shall not monopolize what his own labor has not created," says the theorist; but would not this principle interdict private ownership in a calf? God made the calf as well as He did the land. The calf grows, and with its growth its value is enhanced, the calf costs its owner no more in proportion to bring up than it costs the land-owner to "bring up" his land; but still more than all this, if "labor of creation" determines ownership, would not the calf belong to the cow whose labor has brought it into the world?

The only "unearned increment" is the milk that rightfully belongs to the cow, and by due process of nature passes to her offspring, but of which the calf is frequently deprived by a harsh and untimely exit at the hands of the butcher. You say, perhaps, that this milk has been earned by the owner of the cow, that he has fed her on the produce of his fields. But if the land does not legally belong to him, neither does the produce of the land, and he has consequently fed his cow on the product of a theft.

This theory, namely that man shall not monopolize what he has not created, would rob the humblest Irishman of his pig too. He has paid for his pig, but the owner has paid for his land. The Irish gentleman feeds his pig, but the agriculturist feeds by expensive phosphates his ground, therefore, if the agriculturist has no right to the soil the Irishman has no sole proprietorship in his pig, and the one might as properly be nationalized as the other. Land nationalization for Ireland would be to place the control of her land more stringently in the hands of the hated British than it is at present. Land nationalization in America would be to turn every yeoman into a "tenant at will" of the occupant of the White House.

Land nationalization, in short, is the earliest conception of feudalism, and for the nineteenth century to go back to that is a singular instance of a dog returning to his—well to what that dog has already in his wisdom discarded.

LLOYD S. BRYCE.